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We are Ambassadors for Christ....Be ye reconciled to God.

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The Christian Ambassador.

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Relation of Christian Miracles to Christian Faith.

[CONCLUDED.]

Notable objections may, as Bishop Butler has suggested, be urged against miracles as a proof of religion, when they are considered as a matter of speculation, but, "considered as a practical thing, there is none at all." There is no one who would not feel their force, if exhibited to himself, or fairly considered as facts substantiated by testimony. The Lycaonians—(Acts xiv. 11,) and the inhabitants of Melita—(Acts xxviii. 4—6,) acted and judged in a manner perfectly accordant with our nature, when they recognized the apostles who worked miracles before them as gods. The young man born blind, but still with a clear and discriminating intellect, and Nicodemus, one of the rulers of Israel, reasoned in a more enlightened way, but in the selfsame direction, in relation to the miracles of our Savior. They saw in them the proofs of a divine interposition, and the unquestioned token of divine favor and guidance. "Here is a marvellous thing," said the former, to the cavelling Jews, "that ye know not whence he (Jesus) is, and yet he hath opened my eyes. . . . If this man were not of God he could do nothing."—(John ix. 20—33.) So Nicodemus said, "Rabbi, we know that thou are a teacher come from God, for no man could do these miracles that thou doest, except God be with him." Even the enemies of our Savior plainly recognized miracles as proof which their fellow men could not but receive of his divine mission, and in their malice urged their persecutions the more vehemently on this very account. After the resurrection of Lazarus, the chief priests and Pharisees gathered a council and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him."—(John xi. 47, 48.) In like manner after the miracle at the Beautiful Gate, we hear the same council reasoning with themselves, "saying, What shall we do to these men, for that a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it; but that it spread no farther let us straitly charge them that they speak henceforth to no man in this name."

We have now seen the manner in which miracles are presented in the New Testament. All the proof on the various points here exhibited I have not attempted to introduce; and perhaps the order adopted is not the best that might have been chosen. I might have enlarged our sphere of vision by embracing the whole Bible instead of the New Testament, and the result would have been, if possible, still more decisive. But as it is, and imperfect as may be my exhibit of the proofs of the New Testament, I think no fair mind can avoid the conclusion, that the Jews in the time of Jesus, expected their Messiah to work miracles, and that they derived this expectation from the prophecies of the Old Testament. This is acknowledged by the hardiest Neologist of Germany, however they may attempt to show that these expectations and these prophecies were inappropriate or groundless. The fact of such expectations is beyond all cavil, and it is equally certain that the Jews referred them to these Scriptures. I have also shown conclusively, or rather the New Testament itself shows, in almost every page of the Gospels, that Christ did actually perform miracles—not the illusions of legerdemain, not the results of natural laws which ignorance or hypocrisy might palm of as immediate works of God, but real miracles, which no man with ever so large a knowledge of nature—which no man, magnetised or not magnetised, ever did, or could do, *except God were with him.* And I wish our *Neologists*, and *Rationalists*, and *Magnetists*, could for one moment stop and consider these miracles of the New Testament. I wish they would do themselves and Christianity the justice to reflect, that more than eighteen centuries have passed away, since these miracles were performed, during which time the world has made an immense progress in knowledge of almost every kind, and especially in every department of natural science; and yet with all our light, with all our progress, we have not taken one single step towards, I will not say the *working* of miracles, but even towards a *rational conjecture* as to the mode of their performance. There they stand, as far above all our philosophies, as they did above the natural science of the Fisherman of Galilee, or of the Scribes and Pharisees of Jerusalem. There is not one of them from the beginning to the end, explained, or explainable by any knowledge which we possess, or of which we can ever dream. All that we know, or shall ever know on the subject, is simply that God *willed* them and they *were done.* In him alone, we find a sufficient cause, and beneath him there is none for them. And I confess it excites my pity, when men and professed ministers of the Gospel practice upon themselves or others, the miserable deception, which would make animal magnetism, or any other natural power, the mighty agent of these astonishing, these stupendous miracles. We have one natural magic, the fruit of much science, and our mesmerism, of which as yet there is no science at all; and I would respectfully ask what either of them has done, or is capable of doing, which compares in any degree with the works of Jesus and his Apostles. Where are the sick which they have instantly healed; where are the lepers they have cleansed; where are the blind to whom they have given sight; and where, where are the dead whom they have called forth from the grave? Of all human follies that seems to me the most intense, and I had almost said the most hopeless, which, grasping at the idle dreams of the clairvoyant, or the strange, disjointed, misunderstood, or as yet not half understood influences of animal magnetism, thinks to find in them the clear eye of prophecy, and the irresistible energy of miraculous power, exhibited to us on the immortal pages of the Holy Bible.

I have also shown, that both Christ and his apostles, in perfect accordance with every just conception of a miracle, uniformly ascribed them to Almighty God, and represented themselves only as the agents through whom he exhibited them. They never alluded to any laws of nature, or to any natural energy, to any power belonging either to themselves, or to the world around them, physical or spiritual, as the source of their miracles, but referred them directly, expressly, emphatically, to the great Creator himself, and to him alone. They were, as they declared, his work, and all but the prejudiced, the corrupt, the hardened, so regarded and received them. If now any one is pleased to assume, that miracles are wrought by any natural law whatsoever, I must suggest thas he is bound to explain to himself and the world, this, his hypothesis, in connection

with the character of Christ and his apostles. Were they ignorant and themselves deceived? Did they suppose themselves favored by God with these miraculous powers, while in fact they were powers actually belongiug to all men, or within the reach of every human hand? Behold, then, the great moral and religious reformers of the world, the sources, from which were to stream forth beams of divine light, and whose words, like winged angels, were to traverse and enlighten the whole earth; behold them, I say, crippled and palsied in the very outset, by a fundamental deception and error! Ignorant who wrought these works they might well be ignorant of every teing else. I can accept no such divine teachers. Yet, on the supposition we are now considering, they were either *grossly ignorant* of the very first fact they should have known, and without knowing which they can give us no assurance that they know any thing relating to their great work, or else—for there is no alternative—they purposely, in the beginning, set forth, and pertinaciously maintained throughout, a rank and graceless *lie!* The advocate of natural or mesmeric miracles, may choose which horn of this dilemma he will seize. Either of them, if true, is fatal to Christianity.

But this is not the worst of the case. Jesus not only ascribed his miracles directly to the divine power and will, but also, as I have likewise shown, represented them as the proper proof of his divine commission, his Messiahship, and the truth of his doctrine. For this purpose he appealed to them, as the witness and testimony of God in his behalf, and threatened the Jews with divine punishment, with wasting and destruction, if they did not believe him. Was this all true, I ask? Then Jesus is true, and Christianity is also true. But if these miracles were not thus from God, if they were the result of any natural laws, then are they no proof of the divine interposition or favor, and bear no witness to the truth of our religion. Then Jasus rested his religion on false grounds through *ignorance*, or alleged these false grounds for it through sheer *imposture!*

Perhaps I shall be told that the laws of nature, by which Jesus wrought his miracles, were very high laws, then unknown, and still nnknown to the world, but which he perfectly comprehended. To this I have two answers. And first, that if Jesus knew that he performed his miracles by these high natural laws, he was not only guilty of false and inconsequent reasoning, in attempting to prove his divine commission by them, but he was also guilty of the most unblushing effrontery and falsehood, in uniformly ascribing them to God. Common honesty required him to tell us the truth, and the pretensions to a divine mission carried this obligation up to its highest point. But secondly: this shallow attempt to rid the New Testament of every thing ike real miracles accomplishes its work, as far as that is possible, by assuming a miracle, not inferior to the most stupendous which the Bible records. Jesus perfectly comprehended these high, and to all the world beside, unknown laws of nature! And who was Jesus, thus to get the start of the whole human race in the domain of natural science? A poor mechanic of Nazareth of Galilee; a Jew by birth and education, without learning, without advantages, ignorant of the great world of literature and science which Greece and Rome opened to the student, ignorant of every thing that could enable him to dive into the mysteries of nature, and draw forth her wonderful powers. And yet, if we must believe our new fledged philosophers, this man, thus conditioned, actually knew more of nature, saw deeper into her bosom, and grasped more of her energies, than the whole scientific world, from the days of Tubal-Cain, that primitive "instructer of every artificer in brass and iron," down to the present moment. Nay, he strode on so immensely before the ages, that our lynx-eyed science of this very day cannot even catch a glimpse of his footsteps. Of all miracles ever exhibited on earth, Jesus of Nazareth, on this supposition, is the greatest: for by what "law of nature," I would humbly ask, did he, or could he, attain to such vast and astonishing knowledge? I should sooner expect to meet the highest reach of European science and art in a nation of savages, than such transcendant knowledge in any citizen of ancient Galilee. Possibly, I shall be told that this miraculous power is the fruit of moral or spirituul development; but were this granted, which of course it cannot be, how would it relieve us of the difficulty? How came Jesus of Nazareth by such an immense moral development? What natural causes conspired to raise him to such an immeasurable height above his whole nation, his whole race? And how, on this hypothesis, did it happen, that the fisherman of Galilee, so suddenly afterwards came to tread in his footsteps? Besides, Peter denied that it was by "any power of holiness" of their own, that the apostles wrought miracles.

In all these vagaries—for they deserve no better name—we are only passing from miracle to miracle, in the absurd attempt to avoid all miracles. To him w o can sit down meekly, and with a teachable spirit, to the perusal of the New Testament, these difficulties all vanish. According to that, *God sent Jesus*, and accompanied him with all necessary wisdom and power. The doctrine was God's, the miracles were his also.

In the foregoing presentation of the New Testament doctrine of miracles, it has been shown, that not only did the Savior represent his miracles as properly divine works, and as legitimate proofs of his Messiahship, but that they were thus received, and that great multitudes did believe in Jesus as the Christ, on account of these works. Whether they acted with reason or otherwise, may perpaps be disputed by some, and is likely to be, by that class of thinkers, or no-thinkers, who speak of the miracles as objections and hindrances to the Christian faith. We meet with some German divines, who imagine that the doctrines of Christianity must recommend its miracles, rather than miracles confirm its doctrines. I shall have little dispute on this point. If, as I maintain, and as the New Testament constantly teaches, miracles are the direct works of God, I shall take it for granted, that in working so many of them in the first planting of our Holy Religion, infinite Wisdom had some important purpose in view. That purpose, according to the New Testament, was to prove Jesus' mission and Messiahship; and to say that the means were inappropriate or insufficient, to effect the end proposed, is modestly to charge God with folly! I may perhaps be told, as it has been repeatedly asserted in this country, that this means, if it were the means, actually failed—that the miracles did not bring men to a faith in Christ and his gospel. If by this it is only meant that the miracles of Jesus did not convince *all* who saw, or heard of them, it is readily conceded; but if it be supposed that this is any objection against the validity of this kind of proof, it should be remembered that it lies equally against every kind of proof, and indeed all proof of every kind which was granted to recommend and confirm the Christian religion; for both external and internal evidence was insufficient to convince some of the stubborn and malicious Jews, to whom the Gospel was first preached, and some Gentiles, to whom it was afterwards carried. Nor is there any kind of proof, except demonstration, properly so called, which does command universal belief; and this, from the very nature of the case, is not applicable to religion, natural or revealed, nor to any of the affairs of human life. Yet miracles approach as near to this kind of proof as any thing in the whole range of human experience, and he who can resist their force, "would not be persuaded, though one rose from the dead."

From what I have now said, let it not be thought that I undervalue the *internal* evidences of our holy religion, or reject the moral arguments which have so often, and so powerfully, been urged in its favor. Yet while I would place a proper estimate upon this evidence, and

these arguments, I cannot avoid the fullest conviction, that no man can reject the evidence of prophecy and miracles, without endangering the whole Christian faith, nay, without destroying it. It is not a case that admits of our election. We are not at liberty to choose, that we will rest Christianity on merely internal evidence, to the exclusion of the external. We are not at liberty thus to do, because the Founder of Christianity himself has determined its proofs, and has so inwoven prophecy and miracles with his whole life and religion, that no man can separate, without destroying them. Historically, you can no more conceive of Christianity without miracles, than you can conceive of the free, democratic institutions of the United States, without the Revolvtionary war. They are not only linked indissolubly together, but one is a growth, the development of the other. Without miracles, no man ever yet assigned even a probable cause for the origin of Christianity, or its early and rapid progress. This has been the great problem for infidelity to solve, for eighteen hundred years, and it is as far from a solution now, as it was at the beginning. Take Christianity as it comes to us in its own authentic records, and it explains its own facts and makes luminons every phenomenon which disturbs and harrasses the unbeliever. Reject the miracles and as has been well remarked by a foreign writer, "the growth and spread of the Christian religion, may almost appear more miraculous without the miracles than with them."

I have before remarked, that this whole *Neologistic*, or *Rational* mode of thinking of and treating the miracles of the New Testament, is purely German. For the last hundred years, the German mind has been in a state of constant, and almost unparalleled ferment, and theology unfortunately, owing to the peculiar character of German institutions, has opened a wide field for the exhibition of every hypothesis and fancy under heaven. An unbounded reliance on philosophical *Genoiss;* an absolute rage for novelty, under the delusive notion, that whatever is novel must therefore be true : a sincere desire, perhaps, in many cases, for a deeper insight and knowledge, and a real, but unavowed infidelity in many others ; a wish, it may be in some instances, to remove our religion from the attacks of its enemies, by surrendering the chief points of assault, and a fixed purpose in others to betray it into the hands of the foe ; a resistlessness under authority, and a vain ambition to place Christianity in new lights, and on new grounds ; these, and the like dispositions, have conspired to produce those results to which I have referred. Talents, learning, ingenuity, and unwearied industry and perseverance, have been consecrated to the furtherance of such ends and aims. But the mania has reached its crisis, and more truly rational views are prevailing. Many of the notions that were rife a few years ago, are now growing obsolete ; and I cannot doubt, that the time is hastening on when Germany shall take her place among the foremost of the nations of Christendom in a sound, a living, practical, Scripture orthodoxy.

Unfortunately for this country, a few, who are capable of better things, amuse themselves, and perhaps flatter a puerile vanity, by picking up the slough of the German mind, by gathering the froth and scum thrown off in its process of fermentation, and then sagely present it to us Americans, as the results of their own profound investigations, or lofty thought. But, beneath these Coryphei, there is another, and a less enviable rank, a class of young ardent spirits, who, ignorant alike of the German language and theology, have picked up at third or fourth hand, a few German notions upon miracles and inspiration, and with a few learned words like "development" and "moral consciousness," launch forth from this dark mundane sphere, into the bright Infinite, and revel to absolute satiety, amidst the Beautiful, the Good, and the True. What are miracles to them ! What is the Bible with its plain teachings, its simple gospel, to their illuminated souls ! They can manufacture at will, their own Christs, and their own Evangels. They need no revelation from God, for their developed moral conciousness is at once the teacher, and the infallible judge of all truth. If they meet a miracle which the dullness of otber minds would require to be explained, it is easily done by appealing to animal magnetism—of which it seems our Savior was the original discoverer—or else to some mysterious laws of nature, to which they are just opening the way. To us poor plodders here in the dust of an earthly christendom ; to us, the unphilosophical believers in Jesus of Nazareth and his religion, as they are exhibited in the New Testament, they seem, I confess, like men decked out in the threadbare, cast-off clothing of a Jew's shop, far more than like original gentlemen.

It is not for these I write. They are beyond my reach. But there are some minds, not well versed in the grounds and evidences of our holy religion, which the lofty pretensions and confident air of these sciolists, might affect and injure. To such I would say, in the very language of the apostle, "Beware, lest any man spoil you through philosophy and vain deceit." If there be any thing sacred in our holy religion ; if there be any thing true, let it be reverently sought, not in the wisdom of the world, but in the inspired and authoritative teachings of the New Testament. T. J. S.

Original.

Sunday School Exhibition at Hudson, N. Y.

Brethren :—Believing that you are pleased at all times, to hear of the continued prosperity of any thing connected with the soul-inspiring theme of Universalism, of its Societies and Sunday Schools, has induced me, at this time, to send you the following account of the recent exhibition of the Sunday School attached to the Universalist Society in this city, which you know is under the pastoral charge of Rev. Mr. Collins.

The Exhibition took place in the Universalist Church on the evening of January 20th. The exercises consisted of thirty-nine Dialogues, Addresses, Poems, Hymns, and Sacred Dramas, all of a very instructive and religious nature, interspersed with good singing and other appropriate services. The ceremonies consumed about two hours time. The house was filled in every part—every nook and corner was occupied. The pieces were all good ; and I think too much praise cannot be awarded to those who made the selections. Several of the dialogues and pieces were original, and of a very high order, I assure you. The scholars deserve much credit for the manner in which they performed their respective parts. And how pleasing it was to see little Masters and Misses, of the tender age of four and five years, stand up before a collection of some six hundred people, apparently without the least fear, and speak their pieces in a clear and distinct voice, and that too, almost as calm and dignified as experienced preachers, presenting the appearance of miniature orators. It certainly was a beautiful sight, and was well calculated to impress upon our minds the nobleness of man's nature. What is there in the wide universe of God, so interesting and so lovely, as a collection of small children in a Sunday School, all eagerly intent upon performing their respective duties ? There they are in their innocency, pure and spotless. They present a beautiful exemplification of angel-like purity and loveliness, as they drink in the golden pleasures by which God, in his rich love and mercy, has surrounded them. The Savior has compared them to the purified in that house not made with hands, for he says : "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Oh, glorious truth ! The inhabitants of heaven shall be pure and spotless, like children—in that

house above there shall be no strife nor contention, but purity and sweet joy shall reign supreme!

All were much pleased with the exhibition. The hearts of all seemed to swell with warm emotion; and the glow of delight and satisfaction was plainly visible in the countenances of all present. Every thing connected with the exhibition was as it should be. The School realised out of the exhibition fifty-two dollars, which will replenish its library very much.

Brother Collins, and the teachers associated with him, deserve much praise for the exertions which they made to make the exhibition one of profit and sweet pleasure. Br. Collins, you know, is a host in the Sunday School cause. He has a fine School, composed of about one hundred and fifty Scholars.

Yours fraternally, J. BATCHELLOR.

Hudson, Jan. 28th, 1848.

THIS IS A BEAUTEOUS WORLD INDEED.

This is a beauteous world indeed;
Its sunshine and its showers
Are ever grateful when they come
And wake the dormant flowers;
The buds of Spring and Summer's bloom
Enliven all around,
And Autumn's rich and bounteous stores
With varied good abound.

When Winter binds the streamlet fast,
And spreads the fields with snow,
The scene is pleasent, even then,
Though cold winds keenly blow.
And thus is life, through every stage,
From youthful scenes and gay,
To age and sorrow's darkest hours,
Illumed by some bright ray.

If virtue guide us on our course,
The seeming ills we meet
Cannot, with all their bitterness,
Extract life's every sweet,
Or chain the soul to gloomy night,
When it would soar away,
And sit by pleasure's purest streams,
Beneath the light of day.

The bliss the landscape's view imparts,
Where lofty mountains rise,
Whose summits reach a dizzy height,
And point to yon blue skies,
Will find a lodgment in the soul,
And leave its impress there,
To nerve us for the scenes of toil,
Of suffering and of care.

But bliss that springs from virtuous deeds,
To lesson human woe,
And raise degraded beings up,
Whom vice has sunken low,
Exceeds the bliss that ever flows
From earth, and seas and sky,
When, turning from his wayward course,
One wanderer meets our eye.

Original.

Letter from Br. Plumb.

BOSTON, 18th January, 1848.

BRO. BULKELEY:

After several ineffectual attempts to indite you a few lines from this goodly "City of the East," I have finally stolen a few moments from the passing time, to perform what I begin to regard as a kind of *duty* to you and yours. One of your coadjutors in the good work of "disseminating light and knowledge" through the world, Bro. Skinner, is here now, in our midst, and has politely reminded me of this duty; and to him you are indebted, *at present*, (if any indebtedness there is,) for this epistolary note.

In this city, at this season of the year, one that is at all inclined to mental pursuits, finds his time taken up, and his mind absorbed by the attractive lectnres which are constantly being delivered on almost every subject, and on almost every night. I was some struck with an observation I saw in your paper, or some other New York paper, to this effect: that but one course of lectures on scientific subjects had been attempted in your city, and that, poorly sustained. I cannot but contrast the state of things, in this respect, in your city, with ours. We have had four or five courses of lectures on scientific and religious subjects, and all of them finely attended. There are the lectures before the Lowell Institute, decidedly the most popular of all; the first course by Dr. Potter, on the Existence of God, and one now in progress by Professor Agassiz, on Ichthyology, a subject but little lectured on, and but little understood. The science of fishes might appear, at first thought, a strange subject for a course of twelve lectures, but I assure you that the first two have demonstrated the fact, that the theme is fraught with interest to every scientific, if not every curious mind. It is astonishing how popular these lectures are. About fifteen hundred persons listen to the evening lecture, and about the same number assemble on the following day, to listen to a repetition of the same; so that three thousand people hear the course. We have had a course also on "Shakspeare," by Hudson, one of the most interesting of speakers, who claims the attention of a crowded auditory, twice every week. The famous Sounderland has been amusing, if not *instructing*, large numbers of the citizens, by exhibitions of Pathetism, a species of Animal Magnetism. Some wonderful phenomena are presented here, demonstrating the power of the sympathy of mind with mind. Thousands upon thousands of the people have attended these lectures and exhibitions, and the interest still holds. Dr. Paige, another claimant for public favor, has been lecturing upon Science, Religion, and Reform, giving as great a variety in ten lectures, as was ever presented by one mind. The Dr. was very comprehensive, as you may suppose, from the fact that he took up the matter of the first creation, and followed on to the present, investigating the nature of all things, and even prophecying of that which was yet to come. Much that was plausible was presented, although radically opposed to the dogmas of the age. One thing I have noticed with reference to the various lectures to which I have listened, that the views presented clash more or less with the *old* ideas. Much is said about progress I know, and it is almost dangerous for one to maintain it now, in certain quarters; but nothing is more clear to me, than that the whole mental world is breaking its chains—flying off from the old orbits of custom and tradition, soaring out into the universe of freedom and love. Less respect is shown for "things old," even by the most "orthodox." When lecturing on science, positions are taken that subvert necessarily, the old theological views.

Dr. Potter, for instance, contended that God was revealed to every soul; that his existence was *assumed* all through the Bible. Hence we infer the falsity of the doctrine of "total depravity," and the truth of the native goodness of the human soul. If God reveals himself to every soul independent of the Bible, he (Dr. P.) must admit, that every soul has more or less of moral consciousness, goodness and love. The Bible, he implied, as I understood him, was not the "only revelation" to man, and consequently not the *only* teacher—not in itself a *sufficient* rule of faith and practice. The Physchological argument for God, implies the fact of the Deity's revealing himself through the *affections*, and emotions of the soul. Nothing is more gratifying to a liberal Christian, than such proofs of the "progressive" tendency of the age.

Among the vnrious attractions here, I must not forget to name the social gatherings, or festivals and fairs. I

see you are having grand collections and "lucrative" results in your region, in the same way.

We have had three or four of them here—delightful occasions, too. You noticed the Canton street Fair and Festival, which I am told went off well. Since then, Bro. Dennis' ladies, in Warren street, have made a demonstration worthy that church and the cause. A collection of about 250 in their vestry, who were bountifully regaled with the "good things" of life, the "creature comforts," as they are called, presented a lively and joyous scene. Bro. Francis's Society at Chelsea, also enjoyed one of these social times last week, and all things resulted as the most sanguine desired. My people were moved to have a similar *fete*. Accordingly, last week, due preparations having been made, a company of about five hundred asaembled to participate in the pleasures of the occasion. The occasion was made doubly interesting to us all, by the timely arrival of your coadjutor, before named, who, in company with his venerated father, (Bro. Streeter,) entered our festival hall. The assembly testified their gratification at his appearance by rounds of applause. Old times to many there, were revived—so familiar was his smiling face, that some of his old admirers who were present, felt, they tell me, translated back to former days.

It is astonishing what an effect the appearance of an old friend, after even a brief absence, will have upon our hearts and minds. No man, I suppose, ever possessed the hearts of his people so fully, as has the brother named. No man here *now* in Boston, has as many true admirers, excepting, perhaps, the venerable father of the *first* church as he. But enough—I do not know but I have already trespassed upon forbidden ground. To return to the "*gathering*," the notice of which, insensibly led to these remarks—suffice it to say, that it was a glorious time. Speeches were made by Bros. Prince, Skinner, Streeter and Plumb, and after going through with what the "Chairman" wittily denominated the "poetry of eating, drinking, and *motion*," the company separated, apparently delighted with what they had seen, heard and done.

These occasions are certainly highly entertaining and I am not certain, but *instructive*, too. The *social* principle is developed—hearts are made to beat in unison—faces are made familiar, and all the world appears robed in new garments, and the whole race are presented in the aspects of love.

May we live to enjoy many more such joyous gatherings, and learn therefrom *this* lesson—that God will one day bring all his children to that "great gathering" and feast of love in the spirit land, where joy shall light up every countenance, and peace fill every heart

Yours, in Christ, D. H. PLUMB.

P. S. Two hundred and five dollars were netted at the gathering named.

Original.

Controversy minus Morality.

Among the anomalies of the age is the strange fact, that in the various controversies which are entered into by the contact of mind with, mind, those who range the higher spheres, and advocate those theories which they claim as the potent agencies given to sway the higher and purer powers of the soul, are seemingly without the least regard to the principles of morality or justice in their mode of conducting the warfare in which they are engaged.

Too often, quite too often have the conductors of the various religious periodicals of the age, evinced a disposition, in their hot haste to back up some cherished dogma peculiar to their system, or to beat back some supposed error by which they felt themselves assailed, to be utterly regardless of their statements, especially concerning opponents, or of the impressions which those statements are calculated to convey.

We have often-times been compelled to entertain the unwelcome thought that some branches of the Christian Church have been disposed to revive a doctrine of ecclesiastics, promulged in olden time; but which for the honor of God, and the good of man we had hoped was now obsolete—that it is expedient to lie for the glory of God. We have noticed especially of late, in the "Orthodox" journals, when they speak of the movements of Universalists, a course pursued, so entirely calculated to mislead the public, and yet so widely variant from simple truth, as to excite the suspicion that the application of wilful deception to their case would be both appropriate and just.

It is well known that recent occurrences have thrown before the public a few young men in fellowship with Universalists, as recent converts to, and advocates of the essence of German Rationalism in Theology, as given in new vamp, in the Revelations of A. J. Davis. The result of this has been the disavowal on the part of these few, of sentiments contained in the Bible, and by the denomination, with the few exceptions we have named, deemed essential elements of Christian faith; sentiments in short, which cannot be discarded as we believe without involving infidelity.

Under these circumstances, our Associations have felt compelled to act, with a view that their position before community might be distinctly defined, and that there need be no misapprehension in relation to the subject. These associations(which have had time) have accordingly held their meetings, and so passed upon the matter, as to leave no room for doubt that the Universalists, as a denomination, wish to stand or fall *with the revealed word of God*, as we have it in the records of scripture—that they regard faith in the life, the teachings, and the miracles, nay, the whole character of Christ, as set forth in the sacred scriptures, as an indispensible requisite of all who would share their fellowship. They have, in the very outset of the partial defection to which we have alluded, proclaimed honestly to the world, that the infidel can claim no concord with him that believeth, and that, as a denomination, they desire to be known as Christians, only as their doctrine squares with the Gospel, and their lives are molded to its precepts. On this subject, the voice of the denomination is generally ONE; and among the *few* dissentients there have been some who have professed the broadest faith in the teaching of the Bible, but refused to give their sanction to the doings of the body, only on the ground that in their view it would require them to support a creed rather than the Bible. Now, thus circumstanced, it would seem that the Universalists might claim as right, that all who choose to come before the public with a representation of their doings, should give, if not a *full*, at least a *fair* account of their action.

But instead of this, the papers in the interest of the sects claiming to be *evangelical*, have so tortured, caricatured, or misrepresented our doings, as to convey to their readers the impression that the disease of infidelity is wide spread among us; and that, in fact, a vote to stand by the Bible could scarcely be obtained; or receive the support of a majority of our clergy: and in no single case have we seen an account of our doings, given by an "Orthodox" paper, that was not calculated to mislead the reader who should not be acquainted with the facts in the case.

Now if there is any one thing to be deplored in human delinquency, it is the disposition on the part of those who advocate what they profess to regard as the principles which are to guide the soul and the life in morals and religion, to suppress, or disguise, or misrepresent the sentiments, or doings of those who appeal to the same authority as their own, and whose only censurable point in the minds of those who misrepresent them, is, that they profess a faith of broader, higher range, even in the perfect, universal triumph of the Savior! This is a species of injustice which we feel perfectly confident Uni-

versalists have not manifested towards their opponents and heaven grant that they never may—for it is a course; not only calculated to injure those who differ with them, but sooner or later to bring the whole cause of Christianity into disrepute.

There is no need of disguising the fact that the various seducing spirits of the age, are busily at work, sowing the seeds of infidelity, and laboring to bring the Bible into disrepute; so that Christians have enough to do to guard community against the "wiles of the devil," in these various forms; but if to this is to be added the shameful fact, that professing Christians are willing to slander, abuse and misrepresent each other, and thereby give the proof direct, that their professions are hollow-hearted—then more, vastly more, will thus be done to turn back the tide of Christian progress, than could possibly be done by all the open attacks of infidelity combined. Let professing Christians ponder! T. J. G.

New London, Jan. 1848.

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., Publishers.

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The Influence of Faith on Conduct.

All men are more or less influenced by what they see before them. Their conduct is in a great measure regulated by the condition into which they expect to be introduced at some future time. It is a dictate of nature to prepare for approaching events. In some animals it is instinctive. In man the same principle is magnified into greater importance, and receives the approbation and guidance of reason. In the Christian it becomes a controlling power—forgetting the past, and pressing forward to that which is before. Abraham believed God, that is, trusted in the fulfilment of his promise, and it was accounted to him for righteousness. He saw and embraced his son by faith, and looked down the long vista of coming centuries, when a whole nation, descended from him, should dwell in the Canaan then before him. His age, and the barrenness of Sarah, formed no impediment to the fulfilment of God's promise. His faith aspired above and looked beyond every obstacle, and he saw the nations driven out, and his own descendants safely and prosperously possessing the land. His whole conduct, after receiving the promise, was regulated in reference to that great event. He did not hesitate because he could not comprehend all the means, nor regret because there seemed to the unbelieving insuperable difficulties in the way. He hesitated not when God bade him offer up his son Isaac, but cheerfully acquiesced in the plan of an all-wise Providence.

The case of Abraham has been an example for all ages. He has been denominated the "father of the faithful;" and those who, like him, believe in God, submit to his authority, and do his will, are properly distinguished as his sons. It should be observed that there is greater reason for us, than there was for him, to believe in God, and become reconciled to his government. We have a thousand evidences of the faithfulness of God in the execution of his plans, the fulfilment of his gracious promises concerning us and our race. Jesus has come, and attested all that Moses and the prophets spake concerning him. He has lived, and taught by wisdom superior to every other. He wrought miracles by a power such as none other possessed. He died, not as a common man, but as the Son of God. He arose from the grave, a victor of death and a despoiler of his dominions, and brought life and immortality to light. Thus he has confirmed, by the strongest testimony, the faithfulness of God in the fulfilment of all his purposes, and the concern he has for the welfare and salvation of mankind.

Why, then, do not men trust in God, and obey his commands? Because they have not a faith. They do not see all things reconciled to God. They are distrustful, fearing that, after all, there shall be at least a partial failure in the final execution of the original plan of God, and that they shall be made sufferers thereby. Or, what is probably a stronger reason, they have not a real, living, operative faith in God's promises. This is, doubtless, more commonly the case with most people. The god of this world has darkened their minds, and they believe not; and so they act in accordance with the dictates of this world's wisdom, never looking beyond the present indulgence, or, at most, a temporal gratification. The conduct of such, in the nature of things, would be made to tally with the standard that is set up, and nothing better could consistently be expected.

But he who sees himself redeemed from sin, and clothed in the white robes of righteousness, rejoicing in purity and love before God, no matter how distant the event, feels, even now, his spirit quickened in him, and his heart set upon goodness and duty. God comes nigh to him, and the impulses of his nature, now directed to a proper end, stir every dormant energy of his soul, and he labors most assiduously to qualify himself for the glorious destiny which awaits him, to make himself such as he believes he shall become in God's presence. It would be unnatural were he to conduct otherwise. There is not to be found an instance—a case is hardly supposeable, where any man is altogether indifferent to his future condition, or when, being convinced of what he is to be, what position he is to occupy, he will not act in reference to that condition. Nay, farther, such prospect becomes the very incentive to action, for without an object seen no motive can exist to induce one to act at all, if he acts freely, of his own will, and unimpelled.

From this point we may safely argue that a man's conduct will partake, in a great measure, if not entirely, of the character of the object which moves him to action. If he believes success in any course attainable, he will pursue the most direct and certain path which leads to it. If it is believed to be unattainable, he gives up in despair, for who but a madman would attempt impossibilities? Wherein he fails of confidence in himself, in his own ability to perform, if he has confidence in others, he will cheerfully consent to follow his instruction, and conform in all things to every prescription laid upon him. In this way, when a man comes to believe in God—really, truly to believe in God, as the all-good, and wise, and powerful, who rules over all and holds the destinies of all men in his hand, and has, from before the foundation of the ages, purposed the immortal salvation of all his rational creatures, and devised the means adequate to that end, which are made known in his gracious revelation by Jesus Christ, he will, as certainly, and with a heartiness commensurate to the confidence and magnitude of the object to which his faith points him, set himself to the preparation necessary to the condition expected. John says, "Every one that hath this hope in him [that he shall be like Jesus] purifieth himself even as he is pure."

We know of no way to escape this conclusion, and hence we argue the superior moral influence of the faith of a world's salvation through Jesus Christ, when contrasted with a belief in the doctrine of endless misery for a portion of mankind. So far as faith is concerned, no man can be foolish enough to contend that a conviction in the soul that God will torture, or suffer to be tortured, a portion of our fellow beings who, like ourselves, have sinned against him, will make us love him more; nor that the notion that some will sink to endless wretchedness will make us love *them* or any body else better, than if we believed they would, by the grace of God, be made holy and happy with us in heaven. On the contrary, it seems to us as

plain as sunlight that, in proportion to the influence of faith on human conduct, or, more logically, so long as any faith exists in the mind, the conduct will come under its influence, and be controlled by it; and in proportion as it stretches out in its broad reachings and deep yearnings after universal happiness the glowings of love will be felt kindling in his heart, subduing every unhallowed affection, and bringing the soul completely under the dominion of love to God and all men.

How then, if faith be acknowledged, can this power be denied it? By what parity of reasoning can it be shown that conduct is influenced by faith, and yet faith in a *partial* produce better consequences than faith in a universal salvation? Let it be remembered that the *end includes the means;* that the universal demands a redemption as efficient and thorough for each individual of the whole, as the partial does for a part; for such is always contemplated. Does the sailor ply himself more devotedly when he comes to believe that he shall be saved, but many others lost? Would he not work doubly hard if he believed the rest would be saved as well as he? Is the farmer more faithful to sow and cultivate his grain when he believes he shall have a partial instead of a full crop? Does any wise man labor for that which he looks upon as doubtful with a stouter heart and warmer zeal than when complete triumph appears certain? Nay, are not even the fainting roused to nobler efforts, from the very fact that the triumph appears certain and near? Is it not strange then, unaccountably strange, that reasonable men, learned theologians, candid men, should persist in asserting the immoral tendencies of a faith which looks to the accomplishment of what God wills, and what all good men, and Christians, in all ages of the world have prayed for, and labored to promote? There must be a singular obtuseness in some minds when reasoning upon this subject; or else an extreme prejudice when they speak of it, without reasoning. It is time the public mind was disabused, and the true state of the case placed before them in a clear and distinct manner; for hundreds and thousands are kept in the chains of fear, and darkness of unbelief, through lack of knowledge. Many dare not think, or inquire, through fear that they shall be deluded so far into the meshes of error that they shall be unable to extricate themselves when their mistake is discovered. Could such be brought to see the true state of the case, they would soon obtain a light and comfort such as they have long desired without being able to obtain; and with their eyes fixed upon the high and lofty One, who is to be all in all, they would be roused to a nobleness of action which would result in blessing to themselves and race, for a purer morality and a prouder philanthropy would abound among men. Then let those who have the light see to it that the light in them be not darkness.

W. S. B.

Those Who Need the Savior.

It is evident from the New Testament, that the Pharisees had a very exalted opinion of themselves, and regarded themselves as righteous, while they despised others. They had however, only a self righteousness. They, therefore, needed the Savior. They stood in as much need of him as any class of people who ever lived. It is difficult to conceive of any more wicked than they were. Besides being grossly dishonest in their dealings, and oppressing the poor and defenceless, they were formalists in religion, and attended to its ceremonies solely to gain the applause of men.

In all ages of the church, there has been a large class like them. Nothing has been more common among religionists, than to mistake the form for the substance of piety; and to think that if they pray, and read the Bible, and attend church, they are accepted of God. Christendom is filled with formalists. Magnificent churches with their massy columns, and lofty domes, echo every Sabbath the prayer and praise of those, who draw near to God with their lips, while their hearts are far from him. All such formalists stand in need of the Savior. They need his spirit of love and kindness and humility; they need to have feelings of gratitude and praise awakened within them; they need a living, active faith; and a strong, cheering hope. They need to be so instructed in Jesus, that they will see his excellency: and to be so renovated by his spirit, that they will feel the song they sing, and the prayers they utter. Then religion will be with them a blessed reality; it will quicken all the energies of their moral nature, and tune into a divine harmony all the chords of their hearts!

With the formalist religion is a lifeless body. It has no soul, no warmth, no feeling, no animation. It is as unlike true religion as an automaton is unlike a man, or a painted flower unlike one that has just opened in beauty under the genial influence of the sun.

I can think of only two reasons why men are formalists. 1. To be thought religious for the purpose of securing the good opinion of men, and gaining influence in the world. 2. From a mistaken idea in regard to forms. Many suppose that attending to them is all that is required, whereas forms are means for the attainment of the highest virtue. Thus formalists need the Savior. They need to be enlightened by his knowledge, sanctified by his grace, and governed by his law They need to have him formed within them.

2. Those who are mere moralists need the Savior. There are many persons who are strictly honest in their dealings, pure in their conduct and conversation; humble and modest in their deportment; kind and benevolent to the poor, who have no faith in the Savior, and no living hope in a better life. Without being conscious of the fact, they are indebted to the morality of Jesus for the formation of their characters. It is by his rules they live; and had it not been for what he taught, they would have been comparitively ignorant of those high and holy principles, which render them such excellent citizens, such estimable neighbors, friends and companions. From his teachings, they learned their nice sense of right and wrong, their distinct ideas of duty and obligation, their responsibilities as parents and companions. From his teachings they learned the value of truth and fidelity, of temperance and charity, of justice and integrity.

They may think that they owe him nothing; that they learned all they know from the dictates of reason and judgment, but it is not so. Had it not been for his standard of morality, for the light he has imparted, for what he has done to mould and elevate man, they would have sustained no better character than do those sitting in heathen darkness and degradation.

But mere morality is not enough. The heart needs something more. It needs faith and hope. Every soul desires immortality; and there are seasons, when this desire is so pressing, that man feels as though he would sink to the dust, unless ne can have an assurance of another life. He feels thus in the hour of sickness, when no hope of recovery can be offered him. He feels thus, too, when his friends fall in death, and he feels thus, when the disappointments of life press upon him, when friends prove treacherous, when his business is unsuccessful, and he realizes how little there is in this world that is abiding. Then, it is, that he yearns for something better than earth can give, and realizes the need of a Savior, to assure him of the constant, protecting care of a benignant God, and of a life where pains and crosses, sickness and partings shall not be known. O yes, moralists, the best moralists, need the Savior. They need him to teach them that he who feedeth the fowls of the air, which neither sow nor reap, nor gath

er into barns, will always care for them—that whether they live, they live unto him, and whether they die, they die unto him.

3. The immoral need the Savior. None need him so much They need him on all accounts. They need to learn from him the first and simplest lessons of duty. They need him to turn them from their gross and ruinous vices. There are many, of whom we can say, as the prophet did of the Jews: "Ah sinful nation, a people laden with iniquity. a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises,, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment."

St. Paul thus describes the wicked of his times. He says: "They did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whispers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

We have all these characters in society now. They infest our whole city; they render almost powerless the civil arm; they are digging away the foundations of order and security; they make the bosom of our community heave with commotion. No language can describe how much they need the Savior. They are ignorant and need to be instructed—they are degraded and need to be elevated—they are corrupt and need to be purified—they are wretched and need peace. Their sins are as scarlet, red as crimson. They are without morality, and without hope.

All are not thus debased and wretched. Some have just started in the path, that will lead them on into all that is shameful and awful. Others, though false hearted, profane, intemperate, or irreligious may never go to such extremes in sin. Still they need the Savior. All need him who are living in sin—who have not taken him for their guide and Redeemer. He is the only one who can reclaim them, and make them, anew. In him is their only hope. He can change them and render them holy and happy. O. A. S.

Controversy in Cincinnati.

We have received a secular paper from Cincinnati, containing a sketch of a Sermon delivered by Br. H. Jewell, in reply to an attack upon Universalism, made by Dr. Rice. Judging from the sketch, the sermon must have been an able one. Br Jewell is a zealous and faithful preacher, and Universalism is safe in his hands. Dr. Rice is perpetually engaged in controversy. He is a regular theological gladiator; an Ishmael whose hand is against every man.

Mrs. Pelby's Scriptural Statuary, to which we directed the attention of our friends a few weeks ago, is removed from the Building where it was then exhibited, to the American Museum, where it will doubtless receive the patronage it so richly merits.

The Golden Rule.

This is a weekly paper about the size of the Ambassador. It is devoted to the interests of Odd Fellowship, neatly printed and well edited. E. Winchester & Co. publishers. Price $2 per year. Office 30 Ann-street, N. Y.

Capital Punishment—"Practical Illustration."

The New York Observer quotes an article from the "Detroit Daily Advertiser," to prove that the abolition of Capital Punishment in Michigan, has been attended with bad results. The article asserts that there have been *four murders* in that State, in how long a time it does not inform us, probably since the passage of the act abolishing the bloody law, over *two* years ago. From the tenor of the article we suspect the editor has little disposition to view the causes of those crimes with a very calm and impartial spirit; but, the editors of the Observer, are disposed to regard it as a "practical illustration of the effect of the only experiment ever made in this country, of the abolition of Capital Punishment." He concludes his article thus, "With all deference to the zeal, earnestness, and apparent sincerity of our anti-hanging friends, we ask them—*Is this the entertainment to which you have invited us.*"

We have not the disposition to argue this question, nor are we prepared to comment upon the facts produced. But we are ready to offset an equal number of murders of equally atrocious character, committed in as brief a space of time, and in an older State, whose "schools and academies are scattered all over the State, with religious teaching in all the villages and settlements," and circumstances vastly more favorable to the prevalence of good morals and a greater security to human life. We refer to New Hampshire, where the Gallows still stands, and where the people voted, not long ago, to let it stand. In that State, which contains no larger population, but every advantage for moral and religious education far superior to Michigan, which is a new State, and settled with a mixed population, murders are as frequent and of quite as aggravated a character, This is "*the entertainment*" to which we invite the advocates of the Draconian code. And we ask them to show us how the Gallows has prevented crime, before they take us to task for the "first experiment" in Michigan. They must confess that we are at quits with them. W. S. B.

Good News from the Far West.

We were much gratified at the receipt of a letter from our old and much esteemed friend and brother, C. F. Le Fevre, dated at Milwaukie, January 11, 1848. It will doubtless be gratifying to our readers to learn that Br. L. F. and his family are in the enjoyment of excellent health, and that our cause though slowly is gradually progressing in that far off section of the country. Br. A. C. Barry is reported as doing a good work at Racine, and there is an encouraging prospect that his Society will ere long be able to erect a Church. Efforts are also being made to raise the means necessary to employ a Missionary to labor in the Territory, which it is hoped may be crowned with abundant success. It appears from the tenor of his letter, that Br. L. F. is not yet sufficiently developed to enable him to look with any degree of complacency upon humbugs of any description. Though we do not like the idea of publishing private communications without the consent of our correspondents, we were sorely tempted in this instance, and might have done so, perhaps, but for the apprehension that we might call down upon our heads a world of censure, for allowing even a correspondent to express the plain unvarnished truth about the proceedings of certain "weaker brethren" who for some time past have been very industriously engaged in cutting out work for repentance. If Br. Le Fevre knew how gratifying it would be to his numerous friends in this section, we are sure that he would not fail to furnish an occasional article for our columns. May we not hope to hear from him soon? S. C. B.

The joys of the world end in sorrow; but the sorrows of religion terminate in joy.

The Onderdonk Controversy.

We have received a pamphlet, entitled "Two Essays on the Two Witness Principle," by the Rev. Robert T. Croes. This is a very unintelligible pamphlet to all not versed in the Onderdonk Controversy. It is impossible to learn from the Essays what end they were designed to subserve, and whether the writer is the friend or foe of the Bishop. True, he proves conclusively that Bishop Hopkins had flatly contradicted himself in what he had said and written bearing upon the case of Bishop Onderdonk. But we do not see how inconsistencies in one Bishop justify sins in another. That Bishop Onderdonk was guilty of the sins charged against him, we think too plain to admit of question. And the very attempt to prove Bishop Hopkins inconsistent, and to raise objections against the proceedings of the House of Bishops, is an acknowledgment of the truth of the charges brought against the condemned Bishop. In judicial proceedings, the accused are often cleared in consequence of some illegality, some mere technical defect in the action of the Court. Many a consummate villian has thus escaped from the inflictions of justice. We hope the friends of Bishop Onderdonk do not wish his restoration on such grounds. But if they do not, why seek his defence by proving that Bishop Hopkins was inconsistent? There is but one way in which their condemned Bishop can be justified; and that is, by showing that the charges against him were false. If he was falsely charged, then was he falsely condemned; if not falsely charged, his condemnation was just, whether the proceedings against him were according to the canons of his Church or not. O. A. S.

Anti-Sabbath Convention.

The Liberator contains a call for an Anti-Sabbath Convention, signed by Wm. L. Garrison, Theodore Parker, and others. It is to be held in Boston From the following, which we copy from the Christian Register, we judge that a strong effort will be made against the Lord's day. Are those philanthropists who seek to destroy a day of such vast importance to the physical and moral welfare of the world? But hear how these gentlemen talk about the Sabbath?

"We find in the last Liberator a call for an Anti-Sabbath Convention to be held on the 23d and 24th of March next, signed by Wm. Lloyd Garrison, Francis Jackson, Theodore Parker, Edmund Jackson, Charles F. Hovey, Maria W. Chapman, Edmund Quincy, S. S. Foster, Abby Kelley Foster, and other distinguished Philanthropists and Reformers. It is preceded by a long address, from which we learn various facts, which are truly, as they say, "startling." It seems that efforts are making 'whose specific object it is to impose the Sabbatical yoke yet more closely on the necks of the American people.' We learn that there is now 'no liberty of conscience allowed to the people of this country, under the laws thereof, in regard to the observance of the Sabbath day.' We are apparently in danger of the return of the times when the Baptists were banished, and the Quakers imprisoned and put to death. We are alarmed at learning, what we were not aware of before—'That in the hands of a Sabbatizing clergy, the Sabbath is a mighty obstacle in the way of all the reforms of the age—such as Anti-Slavery, Peace, Temperance, Purity, Human Brotherhood, &c., and rendered adamantine in its aspect towards bleeding humanity.' They think that one day of rest in seven is not enough, but that to render this rest safe and useful, it is necessary to be rid of all legal restraints that bear on its religious observance. In view of the dreadful evils to which the country is exposed from the efforts made to enforce the observance of the Sabbath by legal restraints, they exclaim with heroic boldness—'We claim for ourselves, and for all mankind, the right to worship God according to the dictates of *our own consciences*. This right, inherent and inalienable, is cloven down in the United States; and we call upon all who desire to preserve civil and religious liberty to rally for its rescue.' And this enterprise is undertaken in the true martyr spirit. For they inform us that 'they are aware that they shall inevitably be accused, by the chief priests, Scribes and Pharisees of the present time, as was Jesus by the same class in his age, as not of God, because they do not keep the Sabbath day.'

"There can be no objection to a Convention, whose object is to awaken public attention to dangers of this magnitude. But the people generally seem to have been ignorant of the volcano over which they have been sleeping. We were unconscious of the tyrannical yoke that is pressing down the neck of bleeding humanity. We thought, in our ignorance, that most people were allowed to spend Sunday very much as they chose, provided they did not interfere with the rights of others. We have never heard of any who were made to lose their Sunday morning sleep, or compelled to attend church in the afternoon, by the compulsory interference of law. It is said that in the taverns around Boston, and in the places of dissipation in the city, you can find large numbers, every Sunday, enjoying the largest liberty of conscience. May not these gentlemen, in their enthusiasm against oppression, exaggerate the dangers to which human liberty is exposed from this source? We had not supposed that either the morals or happiness of the people were in any serious jeopardy from the too strict religious observance of the Sabbath."

Dr. Hampden.

This distinguished divine, of the Episcopal Church, has been selected to fill the vacancy in the See of Hereford. Great opposition, however, is made to his promotion by the Puseyites. It is thought by many that if he is elected it will produce a division in the Episcopal Church. The following statement, which we copy from an exchange, gives a fair view of the controversy:

The Bishopric of Hereford.—Our London letter, says the New York Commercial, mentions the issue of the turmoil that has been raised in opposition to the promotion of Dr. H. to the see of Hereford—an issue, by he way, which could not well be different, seeing that the form of electing by Dean and chapter is really a mere sham, and that all the English Bishops are in fact appointed by the Crown—that is by the Prime Minister. The actual cause of this turmoil appears to be simple enough; Doctor Hampden is at the farthest possible remove from what is called Puseyism—Oxford, which condemned his doctrine eleven years ago, was then and still is, the head quarters of Puseyism. It is alleged that the condemnation was originated by Mr. Newman; and every body knows where Mr. Newman is now—a priest of the Roman Church. It is alleged, also, that Oxford hoped to see the Bishopric conferred on Mr. Pusey himself. The actual difference between Dr. Hampden and the Oxford Clergy appears to be this; He makes the church subordinate to the Scriptures—they exalt the Church in authority over the Scriptures.

Fate of Infidelity.

Such is the title of a book, recently published in this city. It is from the pen of a converted infidel. We have been much interested in the following notice of the work, from the pen of H. Greeley, Esq. We copy from the Tribune.

"But there is another leading feature of this volume which seems to us more legitimate and effective. It is that which traces the history of the individuals who once formed an Infidel Society in Orange County, and shows that nearly all of them came to deaths not merely of violence, but of infamy and guilt. In like manner the lives and characters of those who have been conspicuous as advocates of infidelity, in this city and elsewhere, are traced, and the conclusion drawn—we think with no little justice—that Scepticism has not generally tendered to render its votaries temperate, philanthropic, moral, or prosperous. We make some abatement from the writer's statements, and still it seems that he has made out a pretty strong case. There are corrupt men of all faiths or professions; but we never yet heard of a case in which a decided majority of a Christian Church perished miserably as thieves, burglars, debauchees and murderers. We do think Christianity has ever impelled men to consider adultery and incest harmless, and effecting abortion rather laudable than the contrary. We remember a remark of Robert Owen, himself a sceptic and an honest, benevolent man, that he thought a majority of those calling themselves Infidels, were among the worst men he knew. This little volume affords much confirmation of that judgment, and some good hints for tracing the effect to its cause."

The Fifth Universalist Society.

Several notices have appeared of late, in the public prints, of an Independent Christian Society, worshipping in the Universalist Church in 4th street. We have frequently been asked, if the Fifth Society had changed its name, or if a new one had been formed, and taken possession of its church. Not having heard of any such change, we have always replied, that none had taken place to our knowledge; with others, however, we wondered at the publication of the notices. The mystery is at length explained. The Society has not changed its name, and there is no society, worshipping in its church, called the Independent Christian Society. The notices issued, were falsehoods, and wholly unauthorized by the Trustees. The person or persons by whom they were published, acted entirely upon their own responsibility, and published them to suit their own ends. It would seem that they hoped to aid their cause by making a false impression upon the public mind. We think such conduct highly reprehensible, and deserving of unqualified condemnation.

We have been led to these remarks by the following proceedings of the Trustees. We commend them for their action. We admire the distinctness with which they speak; and rejoice that they wish no guide except Him who is the Way, the Truth and the Life. We cheerfully comply with their request.

At a Meeting of the Board of Trustees, of the Fifth Universalist Society, held Jan. 29, all the members being present, the following preamble and resolutions were unanimously adopted.

Whereas, An article has appeared in a secular Journal of the 28th, stating that a new Religious sect had been established by the author of Nature's Divine Revelations, under the name of the Independent Christian Society, meeting in the Church in Fourth street, between Avenues B. and C. Therefore, be it

Resolved, That this statement is wholly destitute of truth, the society meeting in said place, not being connected or identified, in any way whatever with any new sect, name, or revelations.

Resolved, That while the Fifth Universalist Society still manifests, as it ever has done, a liberal desire to open its pulpit, on all suitable occasions, to respectable Christian Ministers of every shade of opinion, yet as a Christian Society we frankly and heartily recognize, as a leader and exemplar, none other than Him, who is "the Way, the Truth and the Life."

Resolved, That the proprietors of the Messenger and Ambassador be respectfully requested to publish these proceedings in said Journals. R. HOLLAND, *Secretary.*

New Church in Cincinnati.

The Star in the West says, the Church which is being fitted up for the Second Society in Cincinnati, will be completed about the first of March. It is thought that the establishment of a new Society will be no injury to the present one.

Affairs In Pottstown, Pa.

Br. J. S. Palmer had, not long since, an appointment to preach in this place, which he was prevented from fulfilling by the Rev. Mr. Worth, a Presbyterian Minister.. The key of the building in which he had appointed to preach, was kept by a lady who had charge of the house. Without authority, the Rev. gentleman went and demanded the key, and closed the house against our brethren. He, no doubt, thought that it would be much easier to lock the doctrine out of the town, than refute it by argument.

Controversy in St. Johnsbury Centre.

A Discussion commenced at this place on Tussday last, between Rev. Mr. Loveland, a Methodist preacher, and Br. E. Ballou, editor of the Universalist Watchman. The Methodist proposed to prove the following proposition: *The system of Modern Universalism is Infidelity.*

We cannot forego the pleasure of clipping the following article from the Brooklyn Daily Eagle. It is from a correspondent well known to the readers of this paper:

"The Bottle."

MR. EDITOR:—I read a few days since an anecdote in your paper that gave me much pleasure, the lesson of it being most excellent. It was that in reference to the son of a French duke, who was rebuked by his father for not drinking on occasion of a festival. The story reminded me of the series of engravings called "The Bottle," published not long since in England. My object in writing is to call the attention of your readers to these spirited and instructive illustrations of the downward progress, step by step; and the final and fearful ruin brought upon them by the bottle of a once prosperous and happy family. The series consists of eight pictures beginning with the first glass by father and mother; then the increasing love of strong drinks, and discharge from employment; then the execution, and sale of household goods, followed by beggary in the streets of the children, and the proceeds devoted by the parents to rum; next comes the death of the babe, caused by destitution and exposure; and this is followed in the next scene, by the violence and brutal fighting of husband and wife; and this very naturally introduces us to the murder of the wife by the drunken husband, the instrument, a bottle, lying on the floor broken by the force of the blow; and lastly, we have the daughter living on the streets, and the son, turned pickpocket, visiting the father in prison, reduced to helpless, moping, starving idiocy; the wreck, the shattered ruins of a man!

These engravings, Mr. Editor, are far more than this imperfect outline expresses. The details of the pictures are all made to bear upon the main design, with wonderful point and significancy. No temperance lecture can do more than the study of these graphic illustrations of the certain and terrible effects of the bottle. They are a study. And I would take this opportunity to say, that they have been republished in this country on a reduced scale, and on a single sheet, by Talbot Watts 102 Nassau street. They are very faithfully executed by one of our Brooklyn engravers, Tudor Horton, who, by the way, is one of the very best artists in his line, that we have among us; as these illustrations will show. I hope "The Bottle," will be widely circulated. I doubt if the friends of temperance can do the cause a better service than to aid in their general circulation. Being on a single sheet, it might be framed and put up in all the public places I am certain it would do much good, and be a profitable investment of temperance funds.

Yours, Respectfully, T. B. T.

This World a State of Probation.

Nearly all the advocates of a partial salvation, base their theory upon the doctrine that this world is a state of probation—that we here form our characters for eternity. A greater absurdity could not be believed. It is not only unscriptural, but it makes God partial, and all that the Scriptures say of impartial grace, a great falsehood. Br. Skinner will examine this doctrine next Sunday evening.

Bleecker Street Sabbath School Exhibition Repeated.

The Bleecker street Sunday School will repeat their Exhibition, in accordance with a request of the Society, on Wednesday next, Feb. 9. The proceeds of the Exhibition will be applied to the Sinking Fund of the Society.

Tickets 12 1-2 cents, may be had at the Messenger Office, 140 Fulton-st., up stairs; of George Gilroy, 370 Hudson-st.; of Daniel Lane, corner of Charles and Hudson; at Van Beuren's Bookstore, 221 Bleecker-st., nearly opposite the Church, and of the teachers of the School.

P. S.—Should the weather be stormy the Exhibition will be deferred to the first fair evening.

Removal.

Br. M. L. Chase writes that he has removed from Monroe to Frankfort, Me., and wishes to be addressed accordingly.

Dedication.

On account of dissappointment, from causes which it is unnecessary to name, the dedication of the Universalist meeting house in Springville, N. Y., has been postponed to the *second Wednesday* in February next. At that time we shall hope to welcome a goodly number of friends and brethren to enjoy the privileges with whidh a common Father has blessed us. We especially invite our ministering brethren to attend and assist us on that interesting occasion. The meeting will continue two days. I. George.

New Publications.

History of the United States, Designed for the use of Schools. By Egbert Geurnsey, A. M. New York: Cady & Burgess.

After a carefal reading of the above work, it is my opinion that is one of much merit, and well adapted to the place it is designed to occupy. The author, in a clear and vigorous style, has traced the history of our country, from its discovery by Columbus to the present time, and has shown the kind care of Providence over it in many trying scenes. Surely it is important that the young should be made acquainted with the history of the United States; and probably there is no book of its size, containing more information, on this subject, than this one. H. L.

Graham's American Monthly Magazine.—The February number of this deservedly popular periodical comes to us embellished with two fine steel engravings, and filled as usual with entertaining and instructive matter. from the pens of some of the most gifted writers of which our country can boast. It may be had at the publishing office, Tribune Buildings, at $3 per annum.

American Phrenological Journal.—The February number of this interetsing periodical is out in due season, and possesses attractions that can scarcely fail to secure the approbation and patronage of all lovers of the science upon which it treats. We take pleasure in commending it to the favorable consideration of the public.

Miscellaneous Department.

THOUGHT AND DEED!

BY C. B. KENNEDY.

Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a thought or deed may perish—
Not one but he shall bless or rue.
When by the wind the tree is shaken,
There's not a bough or leaf can fall,
But of its falling heed is taken
By One who sees and governs all.
The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices, rank or rotten,
Springs vegetating life again.
The world is with creation teeming,
And nothing ever wholly dies,
And things that are destroyed in seeming,
In other shapes and forms arise.
And nature still unfolds the tissue
Of unseen works by spirit wrought,
And not a work but has its issue,
With blessings or with evil fraught.
And thou may'st seem to leave behind thee,
All memory of the sinful past;
Yet oh, be sure thy sin shall find thee,
And thou shalt know its fruits at last.

Price of Attending on the Sick at Vera Cruz,—Lieutenant James H. Jones, of Wilmington, Del., was charged by a nurse or attending him while sick, six dollars a day, and by a barber for shaving him, two dollars.

Capital Punishment.

An article went the rounds of the press, from an English Law Magazine, which we pronounced an error from the first, attempting to show, that humanity in regard to criminals was multiplying crime. It seems that 1836 showed an increase of guilt over 1845; yet during this year the amelioration of the criminal code was very considerable. The mistake was a singular one. For some reason the assize of 1845 was omitted. Of course, all the iniquity it would have exposed to the eyes of the world was saved for the credit of the succeeding year, and naturally gave it a very dark aspect. In truth, there was a constant and marked decrease all the while. This is proved by comparing the two last years with the two previous. In 1842–3 there were in England and Wales over fifty-six thousand committals: but in 1845–6 over forty-nine thousand —an improvement under a more humane code the more remarkable, as an increase of population has been taking place all the while.

A friend of mine saw Margaret Houghtaling die twenty-nine years ago at Hudson, under circumstances which made him an earnest enemy of the gallows from that day. She protested her innocence on the scaffold; and declared that while she was hanging, her right hand would hold up her handkerchief in token of innocence to the very last. She kept up this white flag for twenty minutes by the watch, when the arm was convulsed and the handkerchief fell. In less than a year the principal witness against her confessed the murder of the child, and died in the horrors of conscience. A friend of mine said that one such case would move him to go for the abolition of the death penalty: unhappily, our own country has hundreds, and older lands thousands, to produce.

A trial of a murderer of his father, a young man distinguished from childhood for torturing animals, and tearing the garments of children, and injuring every thing he could injure, has just closed in an entire acquittal, notwithstanding the noble charge of John Van Buren, one of the ablest men in the State of New York. And yet the surviving members of that family know that their lives are in peril from this diabolical wretch, whom the people outside of the court-room were thirsting to lynch; who had to be confined in jail after his acquittal, and sent away in the dead of night in order to escape the indignation of the public. And this miserable being escapes all punishment because a jury now are unwilling to take life upon mere circumstantial evidence.* Is it not time that the law was put in such a shape that conscientious men can execute it? that such a penalty was attached to crime as Christian men dare inflict—such a one that innocence, upon future discovery, might be compensated in a degree?

If this desperate creature, burning with revenge against sister and mother, should accomplish their death, this fresh blood will cry to Heaven against the legislature who refuses to conform the penalties of crime to the enlightened conscience of a Christian public. I could not aid in hanging a fellow-probationer for eternity, had he taken the life of the dearest friend I have.

*The young man tried and acquitted was Truman Phelps.

Romance in Real Life.—A beautiful young girl, the daughter of highly respectable parents of the North, was discovered disguised as a boy on board of a vessel bound for Mexico, which had gone ashore on a reef, near Key West, Florida. When asked to take her turn at the pumps, she disclosed her sex and romantic adventure to the Captain. She had learned that her lover, he whom she had set as a pearl in her heart, was wounded in the battle, and she had made up her mind to join and nurse him to convalesence. Measures were taken by some kind people in Key West to restore her to her friends.

Churches and Chapels in Scotland.—Church of Scotland, 1,160: Free (Presbyterian) Church, 184; United Presbyterian Church, 518; Congregationalists, 142; United Original Seceder (Presbyterian) 41; Reformed Presbyterian Church, 30; Scottish Episcopal Church, 109; Baptists, 91; Roman Catholics, 82; Wesleyan Methodist, 32; Evangelical Union, 18: various minor sects, (supposed) 80. Total of Congregations or Churches, 2,988. Perhaps there are more Presbyterians in Scotland, as compared with its population, than in any other country on the earth.

A soldier boasted to Julius Cæsar of the many wounds he had received in his face. Cæsar, knowing him to be a coward, responded, "The next time you run away, you had better take care how you look behind."

Youth's Department.

JAMES LUMBARD, EDITOR.

TO A CHILD EMBRACING ITS MOTHER.

BY THOMAS HOOD.

Love thy mother, little one!
Kiss and clasp her neck again;
Hereafter she may have a son
Will kiss and clasp her neck in vain—
Love thy mother, little one!

Press her lips the while they glow
With love that they have often told;
Hereafter thou may'st press in wo,
And kiss them till thine own are cold—
Press her lips the while they glow!

O, revere her raven hair,
Although it be not silvery gray,
Too early, death, led on by care,
May snatch, save one dear lock away—
O, revere her raven hair!

Pray for her, at eve and morn,
That heaven may long the stroke defer,
For thou may'st live the hour forlorn
When thou wilt ask to die with her—
Pray for her, at eve and morn!

Original.

CLOSING ADDRESS,

Spoken at the Eleventh Annual Exhibition of the Orchard-st. Sabbath School.

BY T. PALMER.

PARENTS AND FRIENDS:

Let me detain you a few moments longer, to review some of the events of the past year, and to express to you, in behalf of this school and its officers, our best thanks for the kind and serious attention which you have bestowed on this evening's exercises, and the interest you thereby exhibit for this school. We hope you may receive some benefit from this entertainment—at least the consciousness of having, by your presence here, encouraged those whose pleasure it is to labor in this good work, to greater exertions and renewed efforts in behalf of so great a cause.

One year has rolled by since last we met under circumstances similar to the present. In that period the school has been in a flourishing condition, and we feel that we have cause for congratulation in the increasing interest felt by the parents and friends attending here, for our school. During the past year, many improvements have been made in the discipline and arrangements of the school. The minds, too, of the teachers and scholars, we hope, have also been much improved. It could not have been otherwise. The congregating together on each successive Sabbath, after the noise and bustle of every day life, for purposes so holy, so intimately fraught with our future welfare and happiness, must lead to thoughts that shall bring their fruits in the shape of "well-ordered lives and godly conversations." But I need not recite to you the advantages of the Sabbath School. You are too well convinced of its great importance, to need any communications on the subject at this time. Our past year, then, has been one of great prosperity, and while we are thankful to those whose kind offices have contributed to that success, we would remember and give praise to Him in "whose hands are all things" and "who ordaineth them as seemeth his good will and pleasure."

In recurring to the events of the past year and noting the changes Time has wrought in our midst, I have to notice the "great change of all." Death, whose mysterious workings we every day witness, has taken those who were near and dear to us. One who was familiar to us all—whose kind greeting we had been used to receive each Sabbath morning: one whom we had all learned to respect. He departed this life calmly and nobly, "full of years and honors," leaving the lustre of a good name.

Another, too, who had been with us in his earlier life, whose career had just begun—in the flush of early manhood, with a heart full of enthusiasm and kindly feelings, was taken suddenly by the hand of death, to other scenes and other places of action.

"He, the young and strong, who cherished,
Noble longings for the strife,
By the way-side fell and perished,
In the busy march of life."

And still greater mystery, the very young, "in the dawn of life," have been taken from among us—a little brother and sister—gone to join the heavenly throng, and sit beside him who was "mindful of little children."

"Leaves have their time to fall,
And flowers to wither at the north-winds breath,
And stars to set—but all,
Thou hast all seasons for thine own, oh, Death!"

And one, who though not connected with our school, yet whose memory we hope to cherish, was seized rudely by the Great Destroyer, and borne to his place of rest, leaving us a token of his love for the Sabbath School. May his kind and benificent spirit receive the blessing of the Great Father of All.

To the Teachers, I would say a few words before parting on this occasion. May heaven grant, as time in his noiseless progress bears you on, that you may be blest and happy. May He who watches over all, crown your efforts with success. Time will pass on, but can these moments which we have passed together, be obliterated from our memories? When they are gone, the impressions shall be still warm on our hearts, and in the jostle and hurry of life, never do we wish to see them erased. The future may have for us many seasons of dark affliction—perhaps some calm, untroubled moments—but will the brightest of them ever equal those moments soon to mingle with the past? We hardly dare hope for it.

To my schoolmates, I would say that we cannot always remain here. Time will speed on, and we shall soon mingle in the busy world, and cares shall come upon us. Let us then love the Sunday School, and cherish the great and holy truths we there learn. Let us show our regard for it by attending to its requirements with a cheerful spirit, so that in later life we can look back with joy unalloyed, to this time not spent in vain.

And now as we part, let me reiterate my thanks to our friends for their patient attention, and may we all go home the happier for this assembling together, and thankful to the great Creator whose protection is ever about us, guarding and guiding us, till we shall meet in heaven.

Original.

THE BASKET CARRIER.

BY MISS MARY E. TILLOTSON.

"Indeed, mother," said Edith Meek, as she closed a "Treatise on Mental Culture," "my mind has been so engrossed with work and this abominable book, that I had forgotten that to-day I am desired to visit Miss Finby, with a few of her select friends."

"Well, my dear," replied Mrs. Meek, "there is yet time: it is not yet three o'clock."

"But, mother, it is Friday, and I must inquire this week after the wants of the poor Mrs. Riley, and I have engaged cousins Julia and Henry to accompany me to-morrow, on another jaunt to Hemlock Brook. The circumstances of those sick emigrants demand immediate attention."

"I am glad, child, that you have been so thoughtful as to remember the needy; and you can see to them, and if you please, make your visit also—for you can call on Widow Riley when on your way to Mr. Finby's."

"Then, if you will prepare a basket of necessaries for her children while I dispatch my toilet matters, I will soon be off," and she tripped up stairs with a heart lighter than her fairy-like step.

In a few moments Edith was skipping down the path, whose borders of flowering mosses and fragrant blossoms her tasteful fingers had arranged, yet not so hastily but that she gathered some of the freshest bunches from their bending stalks for the widow's children. She had nearly reached the gate, when she stopped suddenly and shrunk back, surprised at the aged form and worn garments of a man reclining upon it. But beholding his imploring eyes, she again advanced, scanning his long, plain garb, his hoary, streaming locks, and furrowed brow.

"Christian Maiden," said the venerable stranger, "I know what thou wouldst ask, and know by thy compassionate countenance that I shall not answer thee in vain."

"Will my reverend addresser please answer?" replied Edith, as she hung her basket on the picket.

"I am a Jew; am weary from long travelling, and sick from weariness, and would ask a place to rest me."

"My queries are rightly answered. You are welcome to my father's house," and she took Jerusalem's hapless outcast by his thin, burning hand, and led him to her parlor. She bathed his throbbing temples, and loosed the dusty sandals from his feet, gave him refreshments, and after seeing him comfortably in bed, left him to the care of her parents, and proceeded on her walk. On arriving at Mrs. Riley's, she found the children crying for the return of their mother, but she soon hushed them by distributing her cakes and flowers, and promising to tarry with them till their mother arrived. Mrs. Riley did not reach home till the sun was throwing on the hills his last red rays, consequently Edith went no farther, but immediately bent her steps homeward.

When she had nearly reached home, her attention was attracted by a voice behind her, saying,

"So my little Edith does not forget the subjects of her blessed charities."

She turned, and after a moment's hesitation, exclaimed, "O, Dr. Wright, I am so glad you are come, for we have a patient here whom you also may make the subject of a generous deed."

She explained, and led the way to the stranger's couch. They administered medicine and watched by the old man till his fever was assuaged, and indications of sleep were apparent, when they retired—Edith to placid quietness, and the Dr. to further contemplations of benevolence, and I venture the assertion, to sweet dreams of love and happiness.

But the aged Pilgrim, the alleviated widow, and the befriended orphan, closed not their eyes till they had wafted grateful orisons to heaven in behalf of their humane benefactress.

We will now leave Miss Meek in the most tranquil of slumbers, guarded by the white-winged angels of prayer, and see if the ladies of the visiting party spent the afternoon in a manner to afford as sweet reflections and as calm a repose as those which visited Edith.

At one o'clock Mrs. Riley knocked at Mrs. Finby's hall, handed in the sewing she had completed, and desired to be remunerated in provisions for her destitute family. Mrs. Finby indifferently assured her that she could not be waited upon that day. The widow turned from the door with a sigh, knowing her absence from home must be prolonged, and that she must ask assistance at other, and perhaps as merciless hands. Mrs. Finby went immediately to her daughter's dressing-room to show the neatly finished work, and to say that "the pay was already called for."

"I wonder if she thinks we can run to the kitchen to help her when we are preparing for company?" said the daughter complainingly.

"O, she is gone; I managed to put her off," replied the mother, and she was soon forgotten.

An hour and a half passed, and several gaily dressed girls were making boquets in the yard, discussing the fashions, and other topics equally useless, but to them of equal importance, when the Jew bent over the rich empalement, and expressed his need.

"We have no place for beggars here," was the pert response of Miss Finby.

The lone wanderer cast his dim eyes around the merry group—his glance met the gaze of curiosity from some, of derision from others, but of pity, from none—and he turned in disgust from the scene.

"Perhaps the *hut visiter* Edith, will listen to him," said one.

"By the way, do you expect her to-day?" asked another.

"Yes," answered Miss Finby, "and she will come, unless she takes a fancy to search out somebody's ragged urchins."

"Were it not for that silly *fancy*, as you call it, I should think her a lovely girl," rejoined another.

"Is it not strange," added another, "that a man of her father's wealth and influence, will allow her to so degrade herself?"

"La!" exclaimed Miss Finby, "the old people think her a model of goodness, but for my part," she abruptly dropped the unfinished remark, for there was one who, as they all knew, detested scandal, and to gain his favor she would, when thoughtful enough, forego its indulgence. Yet it was quite extensively indulged in during the afternoon, and no face in the vanity-loving circle, beamed with the serene and cheerful consciousness of performed duty.

The day was fast declining, and Mrs. Finby sought the cooling breeze in her splendid portico, where she sat viewing the delightful aspect of a mellow August sunset. Perhaps there was, for once, something sentimental in her mind, for anxiety was on her countenance, and the listless peals of laughter from her apartments, did not, as usual, animate her flagging spirits. The fatigued appearance of Mrs. Riley, as she passed at that late hour, might have produced unwonted reflections: but what availed an incidental flight of feeling when there was not enough of principle to excite to a liberal resolve, much less, to a prompt act of benevolence, not to say of justice. Yet, whatever were her musings, they were soon dismissed; the serious air was resigned, and she stepped to her parlor with the lightness of youth to apprise the company of the approach of Dr. Wright.

"O, he will call, I am sure, for he has not paid us so much respect since the party we gave on his return from Congress," exclaimed her daughter, as she glided to the mirror and adjusted her attire.

"Since his return, our townsmen have been louder than ever in praise of his superior talents," said Miss Lagon, while drawing her necklace into an exquisite knot.

"Mamma thinks him the first gentleman in town," replied Miss Green, "but she is surprised to see him so destitute of pride."

"Well, my ma thinks just so too," cried Miss Ford, "and she postponed her party several weeks, awaiting the adjournment of the session, that he might be a guest."

While these remarks were being offered, bracelets, rings and curls, received the tribute of brief attention from their dainty wearers, whose eyes and cheeks the while were brightening. But these were soon forgotten, for Miss Finby, whose gaze meanwhile, had not left the window, exclaimed in a piqued tone,

"See! the ungrateful man is gone past, and we may console ourselves with the idea, that he will call on the basket-carrier."

"You mean *curse* ourselves," rejoined several, affecting to laugh, but with grimaces that told how mechanical was the effort.

Again all thoughts were turned to Miss Meek, and after consuming an hour in speculating on the probable cause of the Dr.'s "bad taste," in the choice of favorites, and conjecturing the event of his speedy change of opinion, and Edith's consequent regret that she had made no effort to maintain a "dignified standing in the *first society*," they parted less pleased with themselves, each other, and the world, than when they met. Poor things! they did not know that Edith had never dreamed of obtaining the hand of the young legislator, although his attention had been particular—nor that an undeviating course in the path of rectitude was her only labor to sustain a reputation. That "dignified standing" was among the things foreign to her mind.

Next morning the Jew arose refreshed, and after taking a prescribed cordial, and a breakfast befitting his physical condition, was revived and cheerful. The contents of his scanty purse were augmented with ungrudging hands; and when he took leave of his hospitable entertainers, with his shrunken cheeks bathed in tears from the fullness of gratitude, he felt that the cold earth still nurtured in her bosom some seeds of clemency. And to see the poor wanderer comforted and restored—his journey renewed with increased vigor and courage—was a ten-fold recompense to those who had relieved him.

The morning was fair: the sun was ascending the serene vault above, unobscured by a single herald of a storm, and the village school-bell was sending out its first clear chimes, when Henry and Julia King, buoyant with anticipations of a joyous day, alighted from their vehicle at the door of the Hon. Mr. Meek. Edith was prepared for the ride, and baskets and bundles to supply the destitute emigrants before alluded to, were also in waiting. Henry's first act, after his usual rather unceremonious salutations, was to inquire for Dr. Wright.

"He is here," said Edith.

"And you have asked him to take a seat in my carriage today, of course," he added inquiringly.

"In mercy, change the language of your eyes, that I may tell you no," entreated Edith, her brow catching the deep tint of her cheek as she encountered the half-roguish, half-reproving look of her cousin. Julia soon came to her relief, stating that the Dr. solicited the privilege of accompanying them, and that Henry declared it should be granted by Edith only. The Dr. was entering the hall, and hearing the remark, rejoined,

"Surely, Mr. King, you have once, at least, predicted amiss: your tender cousin has not invited me to enjoy the contemplated excursion."

Edith, in a goodly degree, controlled her embarrassment, and replied,

"If I have been guilty of the error of omission, my affectionate cousin will surely overlook it; and will my worthy friend, the Dr. generously pardon, and accept my cordial invitation at last?"

"Most readily," he answered, offering his hand to assist her into the carriage.

That the day was most agreeably spent, we might infer from the nature of their errand, had they not unanimously decided, on returning, that they had never known a happier one. And who that ever enjoyed the rich pleasure of alleviating sorrow, will not believe their decision truthful? They had cheered the invalid's sinking spirits—spread the table of famishing poverty with wholesome fare and delicacies, and clothed in beseeming raiment, arms which they found half concealed in tattered shreds. In return, they had received the sick man's hearty "God bless you!"—the mother's undissembled gratitude—and children's tears of thankfulness.

In the bestowment of alms, the relief of the virtuous and patient poor, there is a two-fold blessing, and the giver is more blessed than the receiver. Were there but one quality in man which could beam with fadeless lustre, and discover souls supremely benign, that one would be Charity. But too few give the gentle Goddess a temple in their bosoms—too many harden their hearts, and chill the warm source of benevolent emotions which might send their sacred fires from glowing altars, and light, in darkness and in gloom, the vestal lamps of joy. If we would know peace and sweet content of soul, let us participate in the multiform pleasures that flow from active goodness. Let us draw aside from that rank and opulence—that pride and haughtiness, which know nothing of charity, save the name—and when the sympathetic bounty from our hands, has caused the languid stranger's cheek to glow with consolation—the diseased sufferer's breast to heave with grateful acknowledgments, the widow, the orphan, and the forlorn, to bless us; then may we feel that amid the cheating allurements of corrupted society, we may gather to ourselves treasures more enduring, and dearer than gold or gems—treasures of which not even the ruthless hand of calumny can divest us, and which remain unsullied in the bright casket of conscience, impregnable to outword assault.

Of such treasures, Edith Meek enjoyed possession, although scarcely twenty years had matured her judgment. And though she continued to hear the appellations "*basket carrier*" and "*hut visitor*" whispered behind her by spoiled girls and perverse dandies, she scorned the base spirit which prompted them, and swerved not from the smooth and saintly way she had chosen.

The matrons and maidens of the village near which stood the plain, neat dwelling of Mr. Meek, continued to give entertainments, and many-voiced rumor after told for whose "especial benefit" they were given: and many a poor mother sighed as she thought of the comforts, the value of luxuries thus squandered, might have brought her wanting little ones.

My young readers will please excuse me for not mentioning the name of this aristocratic and gossip-loving town. They may consider it any place in the Eastern or Western States, from the settlement of an hundred inhabitants, to that of ten thousand. They will also pardon, that I deviate from the general method in not telling how very beautiful in person my Edith was—how perfectly fair and faultless her face—how surpassing the lily's whiteness her cherub hands, and how light and tiny her fashion moulded waist. I do not wish them to imagine her as possessing these *graces*, for it would do her character injustice. Obedience to nature's laws made her form and featureswhat Heaven designed them, no matter whether plain or polished; but her mind, which is "the measure of the" woman as well as "the man," I hope they see very clearly is imagination's double reflecting mirror. Yet, lest they should deem my charity sketch wholy devoid of spice and spirit, and lest story tellingscribes accuse me of attempting an innovation with too feeble a pen, and in my very first story, I have copied their manner, to a small degree, in noticing some incidents in the history of my benificent heroine, which makes the sketch a *love story* also, as the sequel shall quickly and briefly pro e.

Five months from the day Edith Meek was introduced to those who deign to give this a perusal, she knelt at the nuptial altar, in all the artlessness of innocence, and in the full bloom of happiness. By her side was one whom any bride might well be proud to denominate husband. Still, he was not what those who "place the bliss" in coral lips and round, red cheeks, would term handsome: for he had not the soft full face, which says, the little dome above it never sent a thought below the mere surface of things. But on his brow was enthroned intelligence and mild dignity—around his expressive mouth played the rare smile of realized hopes, and on each lineament rested the sweet insignia of peace. His name, as none have failed to anticipate, was Dr. Wright.

Smithville, N. Y.

Agricultural Department.

THE FARMER'S SONG.

Success to the jolly old farmer,
Who sings at the tail of his plough,
The monarch of prairie and forest,
'Tis only to God he may bow!
He is surely a fortunate fellow:
He raises his bread and his cheese:
And though hard is his labor in summer,
In winter he lives at his ease.

When the reign of winter is broken,
And Spring comes to gladden and bless—
When the flocks in the meadow are sporting,
And the robin is building her nest—
The farmer walks forth to his labor,
And manly and firm is his tread,
As he scatters the seed for the harvest,
That yields to the nations their bread.

His banks are all chartered by nature—
Their credits are ample and sure;
His clerks never slope with deposits,
Pursued by the curse of the poor;
His stocks are the best in the market;
His shares are the shares of his plough—
They bring the bright gold to his coffers,
And pleasure and health to his brow.

When his fields with rich harvest are teeming,
And the reapers go forth to their toil,
None so happy and free as the farmer—
Possessor and lord of the soil;
He sings while he roams his broad acres,
As none but a farmer can sing,
And would not exchange his condition
For the splendor and pomp of a king.

When his crops are all gathered and sheltered,
And his cattle are snug in the fold,
He sits himself down by the fireside,
And laughs at the tempests and cold.
A stranger to pride and ambition,
His duties he tries to fulfil,
Determined whatever betide him,
To let the world jog on as it will.

His trust is in Him who has given
The seasons, the sunshine and rain,
Who has promised him "seed time, and harvest,"
So long as the earth shall remain;
And if from his duties he wander,
Led on by his venturesome will,
Through life and his changing relations
God's providence follows him still.

Secure Cellars from Frost.

Scarcely a severe winter passes, without many and great losses from the freezing of potatoes and other articles, all of which might have been prevented by a little expense. Sometimes a single day's work would prevent a loss of some hundreds of dollars. In all cases of building cellars, they should be so constructed as to make them perfectly secure against frost, at the same time having doors and windows, that they may be rendered as cool as necessary.

Almost any cellar may be made sufficiently warm by banking it with earth, tan, saw-dust, or shavings, or by using seaweed, &c. If it be desirable to keep the cellar tolerably cool for apples, turnips and other roots not very liable to freeze, and yet have a part warm enough to protect potatoes, these may be put in a close bin and secured by covering with evergreens, which are very clean and protect well against cold, and yet do not injure from heat like some other kinds of covering. Green hemlock boughs are the best we ever used for this purpose.

Cultivator.

Blindness vs. Simplicity.—"Did you take the note, and did you see Mr.——, Jacks?"

"Yes, sur."

"And how was he?"

"Why he looked pretty well, but he's very blind."

"Blind! what do you mean?"

"Why, while I wor in the room, he axed me where my hat wor, and it wor on my head all the while."

Hay Racks.

Hay racks, for feeding sheep and indeed all animals during the winter should be placed in a vertical position, instead of inclining towards the animals, which was the original position assigned them. In the former arrangement you have perfect security against loss or waste of food, beside guarding the sheep from the great inconvenience of having their necks and wool incumbered with seeds and other annoying substances.

Where there is an inclination of the racks towards the animals, these unpleasant results are unavoidable. There is also another important evil resulting from this improper mode of construction. As there is generally more or less crowding and contention during feeding times, their breaths ascend directly into the mass of fodder—giving it an ill odor, and rendering it very unpalatable, and which, where there are animals affected with disease, noxious to health. Vertical racks, which admit of the food being drawn from both sides, are now much in vogue, and deservedly approved by all who have tried them,

Germantown Telegraph.

We clip the following from the "Tribune" of January 31st:

Lectures on Association.—The lecture last evening by Henry James, Esq. was attended by a very respectable audience. The object of the lecture was to show that the relation of God to Man—that of Creator to Creature—necessitate Association as the destiny of Humanity. God, the Creator, is Love, said the lecturer; but as perfection belongs to God, so the Creative Love must be perfect or infinite. By infinite or perfect love was meant, a love which is wholly unlimited by self-love. The Creative Love is perfect or infinite, then, because it is utterly unlimited by self-love. The Creator feels no antagonism between the love of Himself and the love of others, because all men have their being in Him, and His regard consequently can be no different towards them from what it is towards Himself. The Creator, then, is the absolute unity of self-love and universal love. But this, said the lecturer, is not the only truth you will admit; you will also admit that what is created, what has no being in ittelf, but derives all its being fram another, can only reflec, that other's properties. The creature, therefore, must always and in all points reflect its Creator. If now, proceeded the lecturer, you all agree on these two truths: 1, That God is the absolute unity of self-love and universal love, and 2. That the creature can only reflect its Creator, then you will also agree on a third truth, which is, that the true humanity, the true man whom God creates, is the man in whom these two loves shall be united, or practically wedded in all the forms of productive Art. For if these loves be absolutely one and indistinguishable in the Creator, then the creature must also exhibit in himself the harmony of these loves, or fail to reflect his Creator's perfection. But this harmouy in the creature at once supposesin the creature a two-fold existence or development, first, as a race, and second, as an individual. And it was to the explication of this composite history of the creature, and of its final issue in Social Harmony that the remainder of the lecture was devoted.

The speaker was interrapted frequently by the applause of the audience, who were evidently highly gratified with his original, and often eloquent, presentation of the subject. The next lecture will be given by John S. Dwight, Esq. on Friday, Feb. 11.

A Point of Order—An exchange tells the following: In the New York legislature a member paused in the midst of a remarkably windy speech to take a drink of water. Another member rose to a point of order. Everybody stared, wondering what the point of order was. "What is it?" said the speaker. "I think sir," was the reply, "it is out of order for a *wind*-mill to go by water!"

Death of Napoleon's Widow.—The Constitutionnel and La Presse announced the demise, on the 17th inst., at Parma, of Marie Louise, widow of Napoleon, and subsequently Duchess of Parma and Placentia. The illness of her Imperial Highness, which commenced on the 8th, was a violent rheumatic fever, complicated with an acute affection of the chest. She was fifty-six years of age.

Christ is "our wisdom" by teaching us, and thus making us wise; "our righteousness" by influencing us to do right; "our sanctification" by sanctifying us, and "our redemption" by redeeming us from all iniquity.

Terrible Steamboat Disaster—Deplorable Loss of Life.—By the arrival of the Childe Harold yesterday, we learned from her officers and passengers of another terrible disaster, by which probably forty lives were lost. The steamboat Yallabusha, from Red river for this port, with a full cargo of cotton, was entirely destroyed by fire the night of Tuesday last, the 18th inst. The catastrophe occurred at about 9 o'clock, when opposite the College, below Donaldsonville. The following is as full a list of the passengers lost as we have been able to obtain: Mrs. Jane Chamberlin and child, Mr. Nichols and child, Miss Frances Johnson, Mrs. Bernard and children, Rev. Mr. Page of Shreveport and his two children, and a son of Judge Wells.

Among those who were saved were Mrs. Page, (wife of Rev. Mr. Page,) Mr. and Mrs. Piles of Texas, Miss Godwin of Illinois, Mr. P. E. Johnson, wife and daughter, Mr. Benj. G. Ware, Mr. N. E. Batesman, W. Culvert of Kentucky, J. M. Yancey and W. Osbourne of New-Orleans, A. Boggs of Illinois, F. Buck of Ohio, W. Pelson, A. W. Owings, Gen. L. A. D. Givens of Mississippi, Dr. Wall and lady of Texas, and several others whose names we have not learned. Most of the passengers who were saved came down to the city on the Childe Harold. A gentleman who was a passenger and escaped injury, informs us that there were over one hundred souls on board, and that in his opinion fully forty were lost.

Why he did it.—We see an anecdote in the papers which furnishes a reason why the famous John Hancock wrote his signature to the declaration of Independence in so large and bold a hand. It is known that the British government offered $2,500 for his head, and according to the Maine Cultivator, when he appended his signature to the "Declaration," he did it as if he wished to dash his whole soul into it, and rising from his seat he exclaimed: "There, John Bull can read my name without spectacles—he may double his reward, and I will set him at defiance."

Population of Wisconsin.—Wisconsin is rapidly going ahead. The Milwaukie Sentinel has received census returns from 14 counties, in which the increase of population during the last eighteen months has been 35,934, or about 30 per cent. The county of Milwaukie leads the crowd, and has 22,747 inhabitants, being an increase in eighteen months of 6,822 or about 43 per cent. Racine county has 19,536, showing an inerease of 1,556, or about 9 per cent. The town of Racine shows a total of 3,647, and Southport has 2,870. There are 28 persons of color in Racine, and 8 in Southport.

Pretty Good.—One John Davidson, over in Illinois, ran away with the wife of a corn speculator. The speculator heard of the fugitives at Natchez, and learning that Davidson would run short of money, he sent him a $50 note in a letter, and told him if he "didn't clear out down east with the woman, he'd gouge out both his eyes, and thrash him within an inch of his life." It is supposed that the happy pair "sloped," as they have not since been heard of by our Illinois friend.

The Editor of the Brooklyn Daily Eagle thus comments on one of our old Ferry Boats:

"Our old friend the ferry boat "Olive Branch" has at last got in a business more in accordance with her name than carrying live lumber across the East River. She is moored in the Atlantic dock basin, where she is used as a floating church. The Rev. Edward Magee, a clergyman of the P. Episcopal church, holds divine service on board every Sunday at the usual hours.

May the ministrations on board of her be to the hearers what the original Olive Branch was to Noah, an encouragement that God has not forgotten the human family and a token of his forgiveness to all their descendants.

Distinguished Guests.—The New York News is answerable for the following good 'un:—

Not long since, while the Supreme Court was in session in Providence, during the trial of the criminal docket, the jailor was ordered to bring in a number of prisoners; just as he arrived at the head of the stairs, he was met by one of the judges coming out of the room, and who, by the way, has a taste for fun at suitable times.

"Why, doctor," said the judge in a low voice, "I am astonished to find you keeping such bad company."

"Oh, judge," replied the doctor, in a very quiet way, "don't mind it, as they are the invited guests of the Supreme Court."

The judge walked down stairs enjoying a hearty laugh.

Danger.—Rev. Richard Cecil said to one of his parishioners, who had previously asked for counsel, and whom he had not seen for some time, "I understand you are very dangerously situated." "I am not aware of it," was the reply. "I hear you are getting rich," said Mr. C——; "Take care, for it is the road by which the devil leads thousands to destruction."

Postage Reform.—Elihu Burritt writes that the Belgians are "going ahead" finely in their postal reformation. They have reduced their postage on newspapers to five centimes, or to one cent; and are debating whether letters shall be charged one penny or two pence; He also says that the Ocean Penny Postage is making fine headway in the current of public opinion in England. Several influential newspapers have recently taken up the idea, and advocated it with earnestness and ability.

The Assembly of the Ohio Legislature, have refused to make adultery punishable as a crime, 32 to 28.

A Large Fortune.—A reference to the proceedings of the Supreme Court of the United States, will show that the wife of Major General Gaines has gained a suit which will place her, it is said, in possession of a fortune estimated at *thirty millions* of dollars. This beats Jacob Astor far enough.—*Pennsylvanian.*

Fear of Hydrophobia.—Painful apprehensions exist in the minds of many persons, in consequence of the fact that several alarming cases of hydrophobia have occurred in the city and county within the last few weeks. It would perhaps tend to allay these fears if the city authorities would put the dog law in force. To illustrate the popular prejudice which prevails we give the following circumstance: A gentleman, named Young, a few days ago complained to Alderman Elkinton of a citizen in Franklin-st. for keeping a vicious dog, that had bitten him on the leg. The accused was brought up for hearing on Thursday, when the complainant manifested the greatest apprehension of hydrophobia, which he thought the death of the dog only could arrest. His nervous excitement almost bordered on disease, and the Alderman advised that the animal be put to death. During the same day the advice was carried into effect and the mind of the gentleman relieved.—*Phila. Ledger.*

Soon after the news of the battle of Bunker Hill hae reached England, there was not a little mortification felt among the people, and especially among the British troops stationed in London, at the inauspicious result of that sanguinary engagement. One day a poor hunchback was passing through the gate at Hyde Park, when a tall horse-guardman, touching the "envious mountain" on his back, said:

"What have you here, my friend?"

"*Bunker Hill, you darned red coat!*" was the reply.

He had waked up the wrong passenger.—*Kuickerbocker.*

There has been a novel application of chloroform at Cambridge, Eng. A horse in a gig began to kick furiously, and at length threw himself down in a rage. A chemist poured some chloroform on a handkerchief, and held it to the horses' mouth and nostrils; it became insensible for a time, the gig was removed, and the horse on recovering quietly got up and walked into his stable.

Enormous Wealth.—The income of the Duke of Devonshire, is said to be $1,500,000 per annum from his estates in England and $350,000 per annum from his estates in Ireland. Louis Phillippe is said to be worth $150,000,000; Sir Robert Peel $90,000,000 and John Jacob Astor $30,000,000.

RELIGIOUS NOTICES.

The 9th. of Br. Skinner's Doctrinal Sermons will be delivered in the Orchard st. Church, on Sunday evening next. Subject, This world a State of Probation.

EXPLANATION OF THE PARABLES.—The 10th. Lecture of the Course will be delivered in the Bleecker st. Church, corner of Downing to-morrow evening. Subject, The Hid Treasure and Pearl of Great Price.

Br. Bulkeley will preach in Blauveltville, N. J., next Sunday, in the morning and afternoon, and in Piermont in the evening.

Br. A. C. Thomas will supply the Desk at the Apollo Saloon, next Sabbath morning and evening.

Services in the Several Churches of New York and Vicinity

SECOND SOCIETY.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening, at 7 o'clock. Conference meeting Friday evening, at 7 o'clock. Pastor, Rev. O. A. SKINNER. Residence 73 Orchard street.

THIRD SOCIETY.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. WM. S. BALCH. Residence 728 Greenwich St.

FOURTH SOCIETY.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

FIFTH SOCIETY.—Church in Fourth street, between Avenues B. and C. Services at 10 1-2 A. M. 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

BROOKLYN SOCIETY.—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9. Willoughby Street.

WILLIAMSBURGH SOCIETY.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

Conference.

A Conference of the Black River Association will be attended at Dexter on the first Wednesday and Thursday (2d and 3d)in February. At the Conference last appointed in Dexter, unavoidable circumstaunces rendered it necessry to postpone the ordination of Br. C. A. Skinner; and it is expected that said ordination will take place at the time above named. Brs. N. Brown, Rice, Bruce, Stewart, Perry, Bowen and all other ministers who can, within and without this Association are respectfully invited to attend. If the ministers will come the people will; let the weather and travellidg be ever so unfavorable.

Henderson, Jan. 20. P. MORSE, Standing Clerk.

MARRIED.

By Rev. Otis A. Skinner, Jan. 25th, Mr. RUFUS S. OSBORN and Miss CHARLOTTE H. BATCHELDER, both of Chelsea, Mass.

In Albany, January 17th, by Rev. W. H. Waggoner, Rev. R. P. AMBLER, Pastor of the First Universalist Church, Albany, and Mrs. THERESA PHILLEO, of the same place.

In the Universalist Church, Troy, by Rev. W. H. Waggoner, Mr. ALFRED SMITH, and Miss JANE LOUIS HATCH.

Also, Mr. ALBA P. SMITH, and Miss ESTHER G. INSLEY, all of Troy.

By the same, Mr. LUCIUS B. GARRETT, and Miss GERTRUDE LAWRENCE.

By the same, Mr. PASCAL P. SMITH and Miss ANN CARPENTER.

By the same, Mr. KELLOG ATWOOD, and Miss MARY A. PERCIVAL.

DIED.

In this city, Jan. 26th, LOUISA JANE, aged 2 months, daughter of Dr. Tuttle.

Near Brahman's Corners, Jan. 26th, RICHARD, son of Widow Eunice Fanchard, aged 17 years. The deceased was one of those young men who acted his part well in life, and his death especially to his mother, is an irreparable loss. His health had ever been good. His sickness which cut him down was brief. His funeral was attended on the 21st inst. by Br. W. H. Waggoner, of Troy, who dispensed the words of consolation to the mourning family, and to a large congregation of sympathizing friends.

In Bellport, L. I., Jan 33d., of Croup, DAVID, aged 4 years son of Wm. and Catharine A, Raynor.

It is a great trial, to part with a fair and promising child. The ties which bind parents to their children, and the stronges which link heart to heart. The grief, therefore, which they feel when their children are removed by death, is the bitteres sorrow which bereavements cause. But there is a consolation even for those thus afflicted. Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God." We commend Mr. and Mrs. R to the Gospel of Christ, and hope that they will find in its rich consolations, all the peace which they need.